A Looking Glaſſe for *Englande*.

VVherein thoſe enormities and foule abuſes may moſt euidentlie be ſeene, which are the deſtruction and ouerthrow of euery Chriſtian Common-wealth.

(· ·)

Likewiſe, the onely meanes howe to preuent ſuch daungers: by imitating the wholſome aduertiſements contayned in thys Booke.

VVhich ſometime was the Iewell and delight of the right honourable Lorde and father to his Countrey, Fraunces Earle of Bedforde, deceaſſed.

E. B.

AT LONDON,
Printed by Iohn C. for Henry Car, and Thomas Butter.

Anno. Dom. 1590.

To the right Honourable Sir Thomas Henage, Knight, vize Chamberlaine to her excellent Maiesty, Treasurer of her royall Chamber, and one of her highnesse most honourable priuie Counsell: all happines in this life, and the fulnesse of felicitie in the life to come, hartily wished and prayed for.

NEedlesse vvere it for me (right honourable) to trouble your learned eares vvith any friuolous dyscourse, concerning the manifolde vertues contained in this little Booke: because the vvork sufficiently

ently declares it ſelfe,& your iudg-
ment exceedeth my ſimple demõ-
ſtration. As for the noble man,
vvho ſometime made account of
this vvorthy Ievvell, and kept it(as
hath beene knovvn) vvith no little
care, declaring in his ovvn hono-
rable courſe of life,the perfect imi-
tation of ſo ſinguler precepts,as he
vvas generally reputed a fatherlie
freend to his Countrey,& a bright
shining ſtar in his Princes Courte:
Let this chriſtall mirrour,vvherein
may be ſeene the liuely shapes of
vertue and vice (honourable Syr
Thomas) bee patronized by you,
for noble Fraunces Earle of Bed-
fordes ſake, let this his dailie and
hourly

hourlie looking glaſſe, be the more welcome to you.

Manie are the copies in writing hereof, ſecretly deliuered abroade among both noble and other, who for the matter it ſelfe, and intire affection to the man while he liued, keepe them as the apple of theyr eye, and are fearefull to looſe ſuch excellent documents. Long did I trauaile to gette a copie of this famous worke, yet all in vaine, tyll being ſent for to a deere freend of mine, that lay (vnder the fatherlie correction of God) vpõ his death bedde: and for he had nothing of greater eſteeme to leaue his friend (albeit he had the bleſsing of God

in ſome meaſure) gaue mee thys ſweete Booke, wherof I was more glad, then had he giuen mee vvhat terreſtrial affectiõ too much coueteth.

Beeing poſſeſſed of this noble Bedfordes Iewell, vvhoſe name I honour vvhile I liue, for many benefits receiued: I coulde not conceale it to my ſelfe, but shewing it to diuers my freendes, who dailie deſired copies thereof, as I my ſelf had doone, and finding my ſelfe vnable to furnish the deſire of ſo many: as well to ſatiſ-fie them, as other (vvho I know are in like ſort affected) I was perſwaded to make the ſame common by impreſsion,

and

and so haue doone to their no litle contentment.

And for your honours forvvard zeale to vertue, fauouring all such as are true professors therof, as also for defence of this Booke frō wicked detractors: I make an humble present therof to your honor, that as you are a liuely follower of that vvoorthy Earle and Counseller in life: so pray I, that your rewarde may be vvith him in the kingdom of Heauen.

A looking Glaſſe for Englande:

VVherein thoſe blemiſhes and abuſes may be perfectly ſeene, which are the deſtruction and ouerthrowe of euery Chriſtian Common-wealth.

The firſt abuſe.

A wiſe man without works. Capit. 1.

AMong thoſe ſeuerall maimes and blemiſhes in any eſtate whatſoeuer, the firſt that preſenteth it ſelfe, is a wiſe man or a Preacher without good workes: that is to ſay, ſuch a one as doth not worke according to his teaching, and to the wiſedome which hee deliuereth with his own tongue. For the hearers do deſpiſe the good & wholſome doctrine, if they perceiue that the workes of the Preacher do differ from his teaching. And the authoritie of the Preacher ſhall neuer be good, except (by example of good life) hee faſten it in the hart of the

bearer: especially when the Preacher himselfe is fallen into the loue of sin, and will not apply the wholsome salues of other Preachers to his owne woundes. The Lorde therefore willing to instruct his Disciples bothe in doctrine and good workes, taught them how they shold take héede thereunto, saying. If the salt be vnsauorie, wherin shall it be made sauourie? that is to say, if the Preacher be out of the way, and do not as hee ought to do, what Preacher shal bring him in again? And if the light that is within thee is become darknes, how great then shall the darknes be it self? If the eye haue lost the vse and office of sight: what man can require that same seruice of ỹ hand or foote, or any other member of the body? Therefore let Preachers take héede, that they incur not a sharper vengeance, if they be the greater occasion to manie that they do perrish.

Math. 5. 13.

Example of a wise man without workes.

For Salomon himselfe, while hee did transgresse, and worke contrarie to his great wisedome: was the cause, that by his salt onely, the kingdom of all the people of Israell was deuided. Wherefore those

those persons to whom many things are committed, haue the greater losse if they bestow not that wel, which they haue receiued of their head and Gouernour: and therfore he that hath the greater charge, shall make the greater answere and reckoning. For the seruaunt which knoweth the will of his Maister & doth it not, shal suffer sharpe scourges and bitter punishments.

The second abuse.

An olde man without deuotion and godlie feare.. Cap. 2.

The second staine and shamefull abuse, is an olde man that hath no holinesse in him: but when the members & parts of his body be olde and feeble, the limmes of his minde, that is to say, of the inward man, are nothing the stronger. It is decent and comelie, that olde men shoulde giue themselues to more perfect holines and deuotion, then other men, whom the flourishing time of this world hath not as yet forsaken. The example may be ga-

The weaker and more olde a man is in his body, the younger and more strong shoulde hee be in his soule.

thered in wood, that euen as the Trée is accounted naught and euill, which after it hath blossomed, bringeth forth no good fruite: so among men, he is a wicked and euill person, who when the flower of his youth is past, doth not in the olde time of his body, bring forth ripe works of good fruites. For what thing can be more ridiculous, then a mans mind not to endeuour to attaine strength and perfection, when all the parts of his bodie (by age) are come to defection and ende? When his eyes were dimme, his eares harde of hearing, his heade balde, his cheekes withered through lacke of bloode: when he beginneth to want his teeth, to haue his breath strong and earthlie, his breast stuffed with phlegme, euermore troubled with the cough: and finally, whē his legs do faile vnder him as he goeth, by age, and swelling with diseases: the inward man that fæleth no age, beeing also pained with the selfe same diseases. And all these sicknesses and infirmities rehersed, are signes and tokens before, that the house of this bodie shal shortlie decay.

What haue we to do then, while the ende

ende of this life draweth so fast on: but that such as are olde, should desire to couet nothing els, then howe they might soonest obtaine the felicitie of the life to come. For to young men, the end of their life is alway at hand and uncertaine, but unto olde men it is more ripe & naturall, as also agreeable to their age.

Although the time of death be uncertaine to al men, yet it is most naturall to olde men.

Wherefore a man must take heede of two things, which neuer do were olde in his flesh, and do drawe the whole man unto sinne: that is to say, the heart and the tongue. For the hart is alway imagining of new thoughts, and the tongue is euermore swifte in speaking whatsoeuer the hart doth imagine or thinke.

Two things in a man neuer were olde.

Let olde men therefore beware, that these young members do not bring the whole harmonie of their bodies out of tune: causing the other parts of the body (which do shew grauitie) to be laughed to scorne. For euery man ought to take heede, what becommeth the age which he beareth, that he may do those things which shall cause, that neither his life, age nor behauiour may be touched with despising.

The third abuse.

A young man without obedience. Cap. 3.

Disobedience is the disorder of al the world.

HEere must wee intreat on the thirde eye sore, namely: if a young man be founde without obedience, whereby the world is brought out of good order. For how doth he think to be reuerenced whē he commeth to age, that in his youth wil shew no obedience or reuerence to them which are olde? And therfore it is a common saying among olde men, that he can neuer play the Maister well, who hath not one way or other declared himselfe seruiceable and obedient to some other before.

Example of our Sauior Christ his obedience.

For the which cause, our Lorde Jesus Christ, in the time of his béeing vpon the earth in his flesh, til the lawfull time and age of a teacher, that hée should teach: did serue and minister obediently to his Parents. Likewise then, as grauitie, sadnes, and perfect godly manners, are loked for and beheld in olde men, so to young men belong-

belongeth (of right) humble ſeruice, ſubiection and obedience.

Wherfore in thoſe precepts and commaundements of the Law, which appertaine to the loue of our neighbor, the firſt is the honor of Father and Mother, beeing commaunded vnto vs: that although the carnall father be not aliue, or is vnworthy, yet ỹ muſt to ſome other which is aliue, ſhew obedience and giue honor, till ſuch time thou cõmeſt to an age, worthie to be honoured thy ſelfe. For this word Father, is taken foure manner of waies in the Scripture, that is to ſay, by nature: by the nation or people: for coũſell: and for age. Of the naturall father, Iacob ſpeaketh to Laban, ſaying. If the feare of my father Iſaack had not beene heere, thou wouldeſt haue taken all that I haue. Of the father of the people, it is ſaid, when the Lord ſpake to Moſes out of the buſh. I am the God of thy Fathers, the God of Abraham, the God of Iſaack, the God of Iacob. Of the father for age and counſell, it is likewiſe written. Aske the father and hee ſhall tell thee, and the Elders, and they ſhall ſhew vnto thee.

The vocable father is taken foure manner of wayes.

Gene. 31. 42.

Deut. 32.

Deut. 10. 12.

Where-

Wherefore, if thy naturall Father bée dead, and so not worthy to be obeyed, if anie other olde man dw giue thee good counsell, thou must shew the obedience of a young man vnto him. For how shal hée be honoured in his olde age, which refused to folow the gwd lessons of obedience, when hee was a young man himselfe? Whatsoeuer a man doth labour, that shal he reape and gather. In like manner, all discipline (at the first) seemeth to be vnpleasant and painfull: but afterward it shall giue to them that haue exercised themselues therin, the most pleasant and quiet fruite of right and iustice. For like as there is no fruite found on that Tree, which first did beare no blossoms: so in age, that man shall neuer haue the due honor to age, who in his youth hath not first bëne exercised with some discipline. And which way can discipline be without obedience?

Obedience is the mother of discipline.

It followeth then, that a young man without obedience, is a young man without discipline: for obedience is the mother of all discipline. It requireth great exercise: example and rule whereof, it hath

hath taken by our Lord Iesu Christ, who being obedient vnto his father, yea to the death, and that to the death of the crosse, tooke vppon him gladlie ignominie and rebuke. Example of obedience.

The fourth abuse.

A rich man without charitie. Capit. 4.

NExt ensueth the fourth argument of euill, which is a rich man destitute of almes deedes or charitie: such a one as doth hide and lay vp til the time to come, more then is sufficient for him, distributing nothing to the poore and needie, and so while he vseth so great dilligence, in keeping the goods gathered on the earth, hee leeseth the treasure which is euerlasting of the heauenly Country. Whereto our Lorde Iesus called the rich young man, who demaunded of him the way to perfection, saying to him. If thou wilt be perfect, goe and sell all that thou hast, and giue it to the poore, and come and follow me, & thou shalt haue treasure in heauen. Math. 19. 21.

Which

Which no man euer can haue, except hée comfort the poore.

Let not him therefore sleepe vpon his riches, which may do good vnto ỹ poore, for although a rich man haue gathered together great store of goods, yet can hee not enioy them all alone, in respect the nature of man is sustained with few and small thinges. Then what greater follie can there be in the worlde, then for the excessiue féeding & clothing of one man: to loose all the pleasures of the kingdome of heauen, and so to purchase the euerlasting pains of hell, without hope of anie comfort or helpe?

The nature of man is sustained with small thinges.

That thing therefore which of necessitie thou must once forsake, in hope to bée rewarded againe euerlastinglie, do thou distribute willingly and cheerefully. For all thinges which wee beholde with our eyes, are temporall, but those which wée sée not, are eternall and euerlasting. For so long as we are temporall, thinges of like qualitie do vs seruice, but when wée depart from this earthly abode, euerlasting ioy shall attend vpon vs, and felicitie without limit or ending.

What

What reason haue wee to loue those thinges which wee cannot alwaie haue with vs: when we euidently behold, that the landes and substaunce of a rich man, do declare him to be without witte and iudgment, because he loueth those things with the desire of his whole hart, which neuer do render him loue againe. For if a man loue gold, siluer, lands, dainty fare, fine meates, and brute beastes, the naturall course of things do teache vs, that none of these can yeeld him loue againe. What thing is then further from al reason, then to loue that which cannot loue thee againe, and to neglect that, which giueth to thée all thinges with loue? For that cause, God commaunded vs to loue, not the worlde, but our neighbour, sith that he can render loue againe for loue: which thing worldly goods cannot do, it is well knowne. Euen so GOD commaundeth vs to loue our enemy, that the same loue may make him of our enemie, our freende.

Let euery couetous rich man therefore, who would haue euerlasting riches, distribute (while he is heere) to the poore

and

and needie, those riches which are but tempozall, and dw not continue foz euer. Foz if a man will not sell ý thing which he loueth, how can another man bye that thing which hee coueteth? and therefoze the couetous men are called curssed of the most righteous Judge, because they which past by them, did not say vnto thē: The blessing of God be vpon you, and we doe blesse you in the name of God. Therfoze the couetous men are cursed & vnhappy: who foz transitozy gwds doe goe to euerlasting damnation.

Couetous men are called curssed of GOD.

But on the other side: Blessed are the pittifull, for they shall finde mercie and pittie. Happie is that man that is mercifull, foz so much as God (in this vertue) doth not looke vppon the substaunce and riches: but vppon the affection and hart of man.

Math. 5, 7.

In deedes of charitie, the wil is taken foz the deede, where the power is not to shew the deede.

The

A

The fift abuse.

A woman without shamefastnesse. Cap. 5.

PRoceeding to the fift notorious kind of abuse, I finde it to be a Woman without modestie or shamefastnes. For euen as wisedome doth bothe gette and keepe good manners in men, so in Women, shamefastnes dooth bring forth, nourish and keepe, all honest and good workes.

Shamefastnesse keepeth them chaste and pure, it plucketh in warie respect of life, it refraineth from strife and debate, it allwageth anger, it quencheth the desire of the flesh, it doth moderate the desire of the minde, it chasteneth wantonnes, it banisheth drunkennes, it maketh few words, it brideleth the greedie desire of the gut, and vtterly condemneth theft, what more? It brideleth and taineth all vice, it nourisheth all vertues, and whatsoeuer is before God and man acceptable. The effects of shamefastnes.

A life which is vnchaste, is neither praised

The reward of immodestie.

praised of men in this world, nor rewarded of God in the world to come. But the contrarie, which is a chaste life, is well spoken of among men, and reioyceth also in the hope of the blisse to come. It dooth winne the loue of men which are liuing and do perceiue it, and to them which come after, it leaueth a goodly example of imitation, being a pleasant and a godlie memorie. It delighteth alway in good manners, and agreeth vnto them, euermore refreshing the soule with continuall reading and meditation of the holie Scriptures. And besides this, it keepeth the examples of good which are gone, being alway acquainted and ioyned in companie with them that are perfect and honest.

The reward of a chaste life.

Like doth well agree with like.

By what tokens a man shal perceiue the vertue of shamefastnes in a woman.

The exercise of shamefastnesse, consisteth in two things, that is to say, in the outward behauiour of the body, and the inward affection of the minde. In the bodie, by giuing good examples before men, as the holy Apostle saith: and in ỹ mind, before God wee do prouide and beginne good works. For the shamefastnesse and chastitie of the body is, not to couet other

The properties of shamefastnes

mens

mens goods, and to flie all vncleanneſſe: not to eate and drink but in time: not to be a gigler and a prouoker of other men to laughter: no ſpeaker and teller of falſe and vaine tales: to be ſoberly apparrelled, all things beeing ſette in comely order, according to godlines in all parts of the bodie, as wel in the haire on the head as in the rayment. Not to company with the vngodlie, neither to looke proudlie or diſdainfully vppon any man, nor yet wantonlie to caſt vppe the eyes, to the euil prouocation of other: not to goe nicely and trypping in the ſtreete, hauing a pace like as it were in a game or a play, to be ſéene, and to tempt other therwith.

To be alſo inferior vnto no man in good workes, to be occaſion to no man of reproche or ſhame, to blaſpheme or ſlaũder no man: to hate none that is good, nor to ſcorne ſuch as are olde, not to meddle with thoſe things which thou knoweſt not, nor to contend or ſtrine with thy better: and finally, not to blab abroade all thinges that thou knoweſt. Theſe things do make a mã loued of his neighbor, and acceptable in the ſight of God.

The

The chastitie of the soule, and the properties thereof.

The shamefastnes and chastitie of the soule, is to do those thinges which thou dost, more for the sight of GOD, then to be scene of men: to stay the desire of euill thoughts: to esteeme euery man better then thy selfe: not to infect thy iudgment with false doctrine: to agree with them that are of the Catholique and vniuersal faith: to cleaue only to God: to presume nothing of thy selfe, but to commit al thy doings to the help of God: to be alwaies humble in his sight: to offer to our Lord Iesus Christ, the chastitie of thy inward minde: neuer to make an end, or to cease from good works during thy life: & with a strong hart to despise the present tribulations of thy minde: of things worldly, to loue nothing but thy neighbor: to set and lay vp the treasure of all thy loue in heauen: and finallie, to be assured, that for thy well doing, thou shalt not leese the reward in heauen.

What especiall benefits ensue by shamefastnesse.

Shamefastnes, is a goodlie ornament of noble persons. It exalteth those which be humble, making them noble. It is the beautie of thē that are fœble and weake: the prosperitie of them which be sick, the com-

comfort of them that are in heauines, the increase of all beautie: the flowre of Religion: the defence & buckler against sin: a multiplier of good deedes: and to bee short, it is the onely paramour and darling of God the creator of all.

The sixt abuse.

A Maister or a Ruler without vertue. Capit. 6.

IN this place followeth the first abuse, namelie: a Lorde or Maister that is without vertue. For it profiteth nothing to haue power and authoritie, or to rule, if the Maister haue not in himselfe, the direct and orderlie sway of vertue. But this vertue consisteth not so much in the externe and outwarde strength of the bodie, which is very requisite and necessarie for such as are worldly Rulers, as it is to be exercised in the inward strength, in good and vertuous maners. For often times a man doth leese the might & power to rule, throwe the negligence of the inwarde part: as it appeared by Eli the

Vertue consisteth not in the outwarde, but inward strength

1. Kinges. 2 32. Ely was punished for his children.

Priest, who while hee punished not his children with the rigorous and strait rod of iustice, when they did sinne: God, (as one that wold be revenged for their wickednes vpon him) sharply punished him, as one that consented to their naughtines.

Three necessary poynts for a Ruler.

Therefore it is necessarie, that Rulers haue these three things in them, that is to say: terror to be feared, good gouernaunce, and loue. For except the Gouernour be feared and loued, his ordinaunce and rule cannot stand. Therfore thorow his goodnes and honest familiare conditions, let him procure to gette the loue of them which are vnder him, and also by iust and discreete punishment. Not that he would or shold appeare to reuenge his owne quarrell or iniurie: but that the transgression or breaking of the Lawe of God, might be punished, and so to be had in feare.

Which way a Ruler must get the loue of his subiects.

Wherefore, while many persons doe depend and hang vpon him, hee himselfe must altogether depende and hang vpon God, and cleaue onely to him: who hath set him in that rule: who hath establi-

shed

shed him, and made him to be a stronger man, whereby to beare the burdens of many. For except a beame be laide fast and sure, vpon a stronger thing which is able to beare it, all that is laide vppon it shall fall downe: yea & it selfe also, thorowe the very bignesse and waight of it selfe, shall fall to the grounde with the burden thereof. So a Prince or Ruler, except he stick fast to his maker, both he himselfe, and all that is with him dooth quicklie perrish.

Except the fosidation be good, the building decayeth.

There be some, who after they be set in authoritie, do become better men, and do cleaue more neere to God, then they did before: and some are contrariwise thereby made the worse.

Promotions do chaunge conditions, either to the better or worse.

For Moses after hee was made Gouernour of the people, he had communication with God more familiarly thē hée had before. But Saul the sonne of Cys, after he was King, thorow his pride and disobedience, highly sinned and offended against God.

Example of Moyses and Saule.

King Salomon, after he sate in the seate of his Lorde and father King Dauid, God encreased & made him rich with the gifte

Example of king Salomon and Jeroboam.

of wisedome, to gouerne ouer innumerable people. And contrariwise, after that Ieroboam the seruant of Salomon, had vsurped part of the kingdome of the house of Dauid, he turned tenne Tribes of the people of Israell, which were in the part of Samaria, from the true and right worship of God, to the wicked and deuillish worshipping of Idols.

This hath been much seene in our dayes.

By which examples, it is apparant and manifest, that some men when they do come to dignitie, do growe more perfect and better: and some againe, throwe pride of their aduauncement and rysing vp, do fall and were worse. By both the which is to be vnderstood, that they which increase in goodnes, do it by the vertue and godly disposition of the mind, euē by the onely helpe of GOD: and the other, that they do fall by the weakenes of the minde, throwe the negligence and small regard they haue to vertue, which no mā can haue without the helpe of GOD.

Marke well this lesson.

The man that hath many things vnder him, whereof he hath charge, & hath not the strength and vertue of the mind, is no way able to fulfil or performe what he

he should do. For many things do bring with thē many troubles and vexations.

Therfore let euery man that is a Ruler, procure first with all industry of his minde, that in all things he may be sure of the helpe of God. For if in his doings hee haue the Lorde and gouernour of all Lords and Gouernours to his helper, no man can sette light or despise his ordinaunce & rule, because there is no power but of God. Hee lifteth vp the poore and needie out of the very dunghill, and maketh him to sitte with the Princes of his people. Likewise hee casteth downe the mightie from their seate, exalting them which are meeke and lowlie: that all the world might be obedient vnto God, and his glory onely exalted.

Trust in the Lord, & he shall nourish thee.

The seauenth abuse.

A Christian man full of brawling and contention. Capit. 7.

A Most yrksome and pernicious thing is this seauenth abuse, which nowe we haue in hande, to witte: a Christian

man full of contention, who by faith and baptisme, being a partaker and a bearer of the name of Christ, dooth (against the sayings and minde of Christ) delight in pleasures of the world, which are transitorie, and dw dailie fall away. Because all manner of thinges for which a man doth striue, doe cause the same strife, eyther for the loue that is borne to them, beeing a couetous desire for himselfe, or for the loue of some other thing, which lieth hid vnder an odious and hateful matter.

Whatsoeuer a man loueth, it is either for the loue of the thing it selfe loued: or for the loue of some other thing got thereby.

As for example, warre, although it bee odious and an hateful thing, yet is it holden and maintained on both sides with a bold and fierce courage, for the loue and desire which men haue to winne the victory, and for the purchasing of liberty. In like manner, many other thinges are desired and sought after, with contention, who may haue them first before another: by no lesse hatefull and painefull labour, yea and feare, then the other which are gotte by most detestable warre.

The reward of contention, is the obteyninge

And therefore a man may perceiue, there is no cõtention but for that which

is

is loued, that is to say, for a louing and a frændly reward, which folowеth to their mind after it is ended. Whosoeuer therfore striueth for any manner of thing of this world, sheweth euidently and plainlie, that he loueth this world.

of his purpose, for that he loued

How then doth the holy Ghost by the mouth of Saint Iohn, forbid that this world shold be loued? to whom he saith. Loue not the worlde, nor the thinges that be in the world. For the loue of God, and the loue of the world, cannot dwell together in one hart: euen as the eyes of a man cannot behold the heauen aboue, and the earth beneath, both at once with one looke.

1. Iohn, 2. 15.

The loue of god and of ỳ world, are alwayes seperated.

An apte similitude.

But let vs search and see, whether there be in the world, any thing indeede that is to be loued, and what is ỳ world which the speech of God forbiddeth vs to loue. We are not commaunded to loue the earth, nor the things which come out of the earth, but onely our neighbor, for whose sake all thinges are made. Him thou art commaunded to loue: for all other things which do perrish and fade away, cannot goe vppe with vs to heauen.

What we are commanded to loue in ỳ earth.

But

But our neighbour is heyre (as well as wee) of the kingdome which ſhall neuer fayle: and therefore wee muſt loue together one another hartilie.

For ſo much therefore as wee ſhall not continue alway in the world, but ſhall fayle alſo with the worlde: we are commaunded not to loue the worlde but our neighbour, becauſe (yea, being on earth) he is a part and portion of the heauenlie kingdome, although hee be among theſe lowe Elements, which makes him worthy to be loued of all ſuch as are deſirers of the heauenlie bliſſe: forſomuch as in the high Country, which is the kingdom of heauen, he ſhall be heyre with his brethren for euer. For this cauſe God doth forbid vs to loue this worlde: leaſt hee which ſo loueth, be ſeperated and made a ſtranger frō the loue of God. That thing then ſhoulde not be ſtriuen for, which a man may not loue, becauſe a man bearing the name of Chriſt, muſt ſee that he haue alſo the ſelfe ſame or like manners in him, that Chriſt had. For no man can worthily be called a Chriſtian man, except he agree with Chriſt in maners and

wherfore we are commaunded to loue our neighbour.

Why the loue of the world is forbid.

who is a Chriſtian man.

good

good liuing. As touching Christ, the prophet doth write of himselfe these words. Beholde the childe whom I haue chosen, mine elect, my soule is well pleased in him: I will send my spirit vpon him. He shall not striue, he shall not be an outcryer, nor extend his voice in the streete. Esay, 42.1.2.

Behold, Christ doth not striue or crye out: therefore if thou do couet to be like him in maners, striue not, least thou appeare to do nothing, but abuse the name of Christ in the Church. For God commaundeth them which follow him, saying. Be not ye called Maisters, for there is but one your Maister, who is in heauen. And call ye not father vpon the earth, for ye haue one father which is in heauē. For yee are altogether bretheren: whom hee commaundeth to make common supplication, and prayer after this manner. O our father which art in heauen, hallowed be thy name. &c. Math. 23.8.9.10. Math. 6.9.

Hee then contendeth and laboureth in vaine to haue a father in earth, when hee professeth, that both his Country and father is in heauen, which Countrey no man can possesse and enioy, but hee that refuseth

refuseth to set all his care on this world, as one passing not for it.

The eyght abuse.

A poore man proude. Cap. 8.

TO beholde a poore man proude, may worthilie in this place stande for the eyght abuse: because although hee haue nothing, yet is he puffed vp with an high aspiring minde, which thing, euen they that are riche men are forbidden to dw: That they shoulde not be high minded. What thing is more fowlish, then that he who through great pouerty & extreame misery is brought low, and as it were to the very ground, because (that in respect of that consideration) hee might behaue himselfe lowlie: should in this meane estate beare a proud hart against GOD: For this fault, euen they that were created in the high habitacle of heauen, were deiected and thrown downe from thence.

Math. 23. 12.

The Angels cast down from heauē for pride.

Wherefore then will he be proud and high minded heere on earth, as though he were

were a man of exceeding great power: who (before all other men) shold cary and behaue himselfe both humble and lowly:

But that the poore people shall not beare their pouertie heauilie, with sorrowfulnes and sadnes of heart: let them heare what they shall receiue of God, hee saith. Blessed are the poore in spirit, for theirs is the kingdome of heauen. For the mercifull Judge dooth handle all thinges so indifferently, that to them to whom he hath not giuen the riches of this worlde, he giueth the kingdom of heauen, that he may be a rich man in ỹ glorious place, who on earthlie things hath not sette his care or delight. Math. 5. 3.

Poore men therefore must take hēd, least while in pouertie & neede they passe ouer the pleasure and kingdome of thys world: they should (through the lacke of wisedome) leese also the kingdom of heauen. For although by the order and dispensation of God, they dw liue in earthly pouertie, yet they may endeuour to bee poore and meeke in spirit. For the kingdome of God is not promised to all poore men, without exception indifferentlie: but

A christian caueat for poore men.

Marke this well, and it will returne to thy benefite.

but to them onelie, in whome the humble and lowly meekenes of the hart, doth accompanie the want and lack of outwarde riches. Because an humble poore man, is called poore in spirit, who whē he is outwardlie poore & needie, doth not inwardlie extoll himselfe with a proude heart, for the lowlines of the mind shal do more to the attaining of the kingdome of heauen, then the temporall pouertie & lacke of worldlie riches. For meeke and lowly men possessing riches, may be called poore in spirit: whereas those that are proude, and yet haue nothing, without doubt are dispossessed of the blessing, which is promised to the poore in spirit.

why the poore are called poore in spirit.

Of bothe these sorts, the holy Scripture speaketh on this wise. Some make themselues rich, although they haue nothing, and some make themselues poore, albeit they haue neuer so great riches.

Prouerb. 13. 7.

The rich man then bēing poore in spirit, is as a poore man notwithstanding al his riches: and ỹ poore man that is proud in hart, is as a rich man although hee be naked and poore. It followeth, that humblenes of the minde, is a noble and glorious

Humblenes of the minde is a glorious pouertie.

rious pouertie, and the proude stubbornnesse of the hart, a folish kinde of riches. Therfore poore men must haue in mind what they are, and because they cannot obtaine in worldly goods what they wold haue, let not their hearts be puffed vppe with pride, as though they had all that they cannot haue.

The ninth abuse.

A wicked and an vniust King. Capit. 9.

NOw come we to a capitall abuse indeede, namelie: an vniust or a wicked King or Prince: for a King must not be wicked or vniust, but correct and punish the wicked, and in his owne person defend and maintaine the dignitie of his name. For by the name of a King, is vnderstood, that he may rule well all his subiects which are vnder him.

The office of a King, and what his name importeth.

But how can he correct and rebuke other, who doth not amend his own manners, if they be wicked? For in the righteousnes and iustice of a King, is his seat exalted.

eralted: and in the fidelitie and trueth of a Prince, is his gouernment and rule established and made strong.

Wherin appeareth the righteousnesse of a King.

The righteousnes & iustice of a King, is to oppresse no mã wrongfully by power: to iudge and giue sentence betweene man and man indifferentlie, without affection of any person: to defende Strangers, Orphane children, and widdowes: to see that robberie and theft raigne nót in his Realme: to punishe straightly adulterous and fornicating persons: not to promote and eralt such as are wicked: to giue no liuing to such as are vnchaste persons, and makers of vicious pastimes, to destroy out of his land al that are wicked against God and their Parents: to suffer no murderer or man queller to liue, much lesse such as dó kill either father or mother: to defende the Church: to comfort the poore with déedes of charity: to take hæde that his Officers vnder him be iust & good men: to haue of his Counsell, auncient, wise, and sober men: to giue no eare to Sooth-sayers, Witches, or Enchaunters: not to keepe anger in his stomack; to defend his Country iustlie

Esay, 10. 33.

lie and valiantlie against aduersaries: to put his whole trust and confidence for all things in God: not to be the prouder in hart, if things do succéd after his mind, and to beare the contrarie patientlie: to keepe stedfastlie the Catholique or vniuersall Faith: not to suffer his children to do wickedlie: to bestow certain howers daily in prayer, not to eate and drink out of season. For woe be to that Lande, (as the Prophet saith) whose King is a child, and whose great men doe rise vppe earlie to eate and drinke. Esay. 30. 19.

The keeping of these things, maketh a kingdom in this world to be prosperous, and afterward bringeth the king himself to a more excellent and royall kingdome. But hee that ruleth & gouerneth not his Kingdome after this prescript, dooth maintaine, suffer and beare many euills, inconueniences, and aduersities in hys Realme, whereinto it falleth for the lack of good rule. Because oftentimes héereby, the peace and tranquilitie of the people is broken, and the Realme euill spoken of, the fruites of the grounde are diminished, and the ground made bare, and finally,

How happy the King and kingdome is, beeing thus gouerned.

The discommodities which happen to a Realme, where is an vnrighteous Prince.

finally, it cauſeth the people to be negligent in doing their duetie.

Many and ſundry ſores do infecte a Realme, and hindereth the proſperous weale thereof. The death and loſſe of freendes and children, do bring ſadneſſe and heauines vnto mens harts, for when enemies do inuade the Countrey, they waſte & impouerith the land on all ſides, they ſley vppe the Cattell great & ſmall. Againe, troubleſome wether and great winds, doe hinder the groweth & increaſe of the ground: it maketh alſo the Sea as troubled and vnable to do ſeruice, yea, oftentimes blaſts and lightnings wither the Corne on the grounde, and bloſſoms on the trees. But aboue all thinges, the vnrighteouſneſſe of a King, dooth make darke and clowdie the face of his whole Realme: being the cauſe oftētimes (thorow his iniquitie & wicked gouernment) that his Nephewes, yea, nor his children after him, do inherit the Crown of their Father.

How daungerous the vnrighteouſnes of a King is.

The Lord for the offence of Salomon, deuided the Kingdome of the houſe of Iſraell, out of the handes of his children.

Behold what great goodnes commeth of a righteous and good Prince: there is none so blinde but may see it if they will. Of him commeth the peace of the people, he is the defence of his Country, the safegard & libertie of his people, the strength of the whole Nation, the remedie of all sorrowes, the ioy of men, the temperatnes of the wether, the stilnes of the sea, the fruitful increase of the earth, the help and comfort of the poore, the sure heritage of his children, and finallie, to himselfe it is a certaine argument and hope, of eternall felicitie to come.

what goodnes ensueth by a righteous Prince.

But yet let euery King take this lesson with him, and marke it well: that as amõg men he is set highest in his throne, so (if he minister not iustice) hee shall be deepest in paine. For in this life, as many transgressours & offenders as hee had vnder him, so many in the time to come shall he haue aboue him, to his extreame sorrow and paine remediless.

A notable lesson for Kings and Rulers.

two with thee, that in the mouth of two or three, all words may be ratified. If hee will not heare them, tell the Church. And if hee will not heare the Church, take him as an Ethnike and a Publicane.

After such an order must he be driuen out, which will not obey the Bishop and teacher: and hee that is thus expulsed, ought not to come in companie either of Teacher or Bishop. For it is written of the Priest in the Law: Let him not take a wife that is a whore, or polluted, nor put from her husband: for such an one is vnholie vnto his God. Therefore hee that doth ioyne to him in companie such a bodie, being excommunicated by a faithfull Minister, without the consent of him: breaketh the Law of holie Priest-hoode, which is an elect kind of Christian men. After this fashion must a Bishop behaue himselfe, ouer them to whom hee is a watchman: but what manner of man, he must be himselfe, the Apostle S. Paule sheweth in this wise. A Bishop must be blameleſſe, the husband of one wife, watching, sober, comelie apparrelled, a louer and maintainer of hospitalitie, apt to teach.

Leuit. 27. 7.

He meaneth the spirituall ministration which they haue in punishing sinne.

1. Tim. 3 2 3. 4. 5. 6.

What a Bishop ought to be.

teach. Not giuen to ouermuch Wine, no striker, not greedie of filthie lucre: but gentle, abhorring fighting, abhorring couetousnes. One that ruleth well his owne house, hauing children in subiection with al grauitie & cleannes of life. Not a young Scholler, least he, being puffed vppe, fall into the snares of the deuill. He must also haue a good report of thē which are without, least he fall into the rebuke and snare of the deuill, that he may shew in worke, that thing which he teacheth in doctrine. **Therefore let negligent Bishoppes take heed, for in the time of vengeaunce, the Lorde complaineth by the mouth of hys Prophet,** saying. My Pastours haue ground my people to powder, the sheepheardes did not feede my flocke, but they did feede themselues. Ezek. 34. 2.

But rather let them whom the Lorde hath set ouer his familie, procure to giue them meate in due season: a measure of Wheate, that is to say, pure and true doctrine, that when the Lord commeth, they may deserue to haue these comfortable wordes. My good and faithfull seruaunt, because thou hast beene faithfull Math. 25. 21.

Gods flocke must be fedde in due season.

ouer a fewe, I shall sette thee ouer manie, enter into the ioy of the Lord.

The eleuenth abuse.

A people without discipline. Capit. 11.

COmming nowe to the eleuenth blemish in this life, it is comprehended in these wordes: a people without discipline: who when they dw not practise obediente in their liuing to gwd and godly doctrine, doe choke themselues with the common snare of perdition. For they doe not escape the wrath of God, except they earnestly folow those things which they are taught. And therefore the Psalmist saith to the people which will not receiue discipline: Apprehende and receiue dyscipline, least God be stirred to anger.

People without obedience, runne hedlong to perdition.

Psalm. 2. 12.

What discipline is.

Discipline is a manner of teaching, which leadeth men to the amendement of euill and naughtie manners: it is also a keeping and following of the rules and lessons of our Elders, whereof S. Paule speaketh, saying: Abide and continue in discipline,

discipline, God offereth himselfe to you, as to his children. But if yee be out of discipline, whereof ye are made already partakers, then are ye aduouterers, and not his children. They therefore which are gone from him, and be out of discipline, do receiue no inheritaunce of the Kingdom of heauen: but if children do receiue and beare the correction of their fathers discipline, let them not despayre or doubt, but they shall receiue in time to come, the inheritaunce of the Father.

Of this discipline Esay speaketh, saying: Cease from doing wickedly, & learn to do well. And the like sentence is found in the Psalmist, who saith: Decline frō euill and doe good. Wherfore that man is very miserable and vnhappie, which throweth from him discipline: for hée is bolder then the Souldiers which crucified Christ, and did cut out his garment, for he dooth cut the discipline of Christes Church. And likewise as the coate dooth couer all the bodie sauing the heade, euen so is the whole Church clad and defended with discipline, sauing onelie Christ, who is the head of the Church. And as

Esay. 1. 16. 17.

Psalm. 36. 10.

that

that coat was whole without any ſeame, ſo is this diſcipline giuen to the Church whole and ſound.

Example of diſcipline by Chriſtes own wordes

Luke. 24. 49.

Of this diſcipline, the Lord when hee ſhould aſcende vppe to his Father, after he was riſen from death, ſpake to his diſciples, ſaying: Abide ye heere ſtill in the Cittie of Ieruſalem, till ye be clad from aboue with power. Then the diſcipline of the Church is the coate of Chriſt, and hée which is not within this diſcipline, is out of the bodie of Chriſt.

The diſcipline of the Church is the coate of Chriſt.

Let vs not therefore cut that coate, but let vs caſt lots who ſhal haue it, that is to ſay: let vs breake nothing of the cõmaundements of God, but euerie man whereunto he is called, therein let him conſtantlie abide with the Lord.

The tvvelfth abuſe.

A people without Law. Cap. 12.

THe laſt of this Catalogue of abuſes, is a people without Lawe, who while they deſpiſe the ſayings of God, and the ordi-

ordinances of his Lawes: doe runne thorow diuers waies of errours, into the snare of transgression and breaking of the Lawes.

As concerning those waies of errour, the Prophet (vnder the person of a transgressor) doth lament and bewaile mankind on this wise. We haue erred (sayth he) and gone astray like sheepe, euerie one after his owne way. Esay. 54. 13.

Of these waies it is spoken in the Booke of wisedome, by the mouth of Salomon, saying: Many waies appeare good and straite vnto men: but the last ende of their waies, bringeth them to death. And truelie there are many waies of perdition, when men do not regard the Kinges high way, which is right & straight out, turning neither on the right hande nor on the left: the which way, our Lord Iesu Christ (who is the end of the Lawe, to the iustification of all that do beleeue) plainlie sheweth vs, saying. I am the way, the trueth, and the life, no man commeth vnto the Father, but by mee. To which way hee calleth all men without respect, saying: Come vnto me al ye that Prou. 14. 1. Math. 11. 29.

labour

labour and are heauie laden, and I will refreſh you. For there is no exception of perſons before GOD, with whom there is neither Iewe nor Greeke, man nor woman, bonde nor free: but Chriſt is all thinges in all, and all are one in Chriſt Ieſu.

The people without Law, are without Chriſt.

For ſo much as Chriſt is the end of the Lawe, thoſe which are without the Lawe, are without Chriſt: then the people that be without the Lawe, are likewiſe without Chriſt.

It is a great abuſe, that in the time of the Goſpell, any people ſhould be without the Lawe: for ſo much as the Apoſtles were commaunded to preach to all Nations, and the thunder-clappes of the Goſpell, were heard ouer all the parts of the earth, and the Gentles which ſought not after righteouſnes, haue receiued it. And finallie, conſidering that they which were farre off, were made nigh in the bloode of Chriſt, and they which ſometime were not a people, are nowe made the people of GOD in Chriſt: beeing nowe a glad time, and the day of ſaluation, the time of comfort in the ſight of

the

the Highest.

And sith that euery Nation hath a witnesse of the resurrection, yea, sith the Lorde himselfe beareth witnesse thereunto, saying: Behold, I am with you alway to the end of the world. Therefore let not vs be without Christ in this transitorie life, least Christ be without vs in the world to come.

FINIS.